

THE EDUCATION OF YOUTH FOR MARRIAGE AND FAMILY LIVING

A Thesis Presented for the
Degree of Master of Arts

BY

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CHAPTER I

WHY YOUTH NEED INSTRUCTION

The most important function of the home, the schools, and many of our social institutions is to train the young to meet life successfully With regard to mating and family life our scheme of education from the home to the University has in the main been left the young to stumble their way in the dark.⁽¹⁾

Not only has education for marriage and family living been neglected, but the term "marriage" has been given a kind of anti-education" propaganda. Only fifteen or twenty years ago in small communities where "talking over the back fence" is the order of the day, quite frequently one could hear this conversation, "Oh, your daughter is going to college! So she has decided not to get married". Maybe it would be an "advice giving conversation" such as, "It's no use educating your daughter; she will only come out of school and get married." In other words it was the general idea that an education was wasted if a girl got married. Always there had to be a choice "marriage or a career".

During the depression when more women became gainfully employed than ever before, the terms changed from "marriage or a career" to "marriage and a career". Now that the schools have been prevailed upon to offer courses in instructions for marriage, it suggests that many now feel that marriage is a career. The latter hypothesis could be explained in terms of Webster's defini-

(1)^{43:1}
* (The numbers refer to the bibliography listed in the Appendix).

tion of the word career: "A profession or calling demanding special preparation and undertaken as a life work". Youth now believe that marriage does require the special preparation that is spoken of in the definition. As to the last phrase "undertaken as a life work", if one remembers the vows reads "until death do us part". That is certainly more of life than we promise to give to any profession. For instance, one does have the right to retire from teaching without incurring legal action.

Before including a course in Marriage and Family Living many curriculum makers have submitted it to the same test that is applied to any other proposed subject. "Is it functional?" Is it in keeping with the needs of the students?" The term "needs" has been defined as "the resultant of his present inclinations and quests on the one hand, and the demands of desirable social living on the other."⁽¹⁾ There are some subjects in the curriculum that pertain to the demand of social living as expressed above. These subjects are many times supplied by a committee whose various members, because of wider experiences are more conscious of what those needs are than the students. It is necessary to get the students to accept these problems as their own or else they will remain the teacher's problem or the school board's problem. The course in marriage and family living have originated because of problems arising from the "quests and inclinations" of students. Students themselves have felt

(1) Mathematics in General Education. A report of the committee on the function of Mathematics in General Education; D. Appleton Century Co., Inc. N. Y and London, 1940.

the need of instructions in an area which is very important to them. This fact is confirmed by Dr. Ernest Groves, Professor of Sociology at the University of North Carolina and pioneer in teaching courses in "Marriage and the Family". He states that his first classes were formed in 1927 at the insistence of a group of students who felt that a part of their education was being neglected.⁽¹⁾ Further substantiation is furnished by Dr. Noel Keys at the University of California. He reports that 2,700 students petitioned the administration to offer a course in the preparation for marriage.⁽²⁾ Many other cases could be cited to prove that such instruction is necessary for youth and should be provided by the parents, school, churches and other social agencies in the community.

Moreover, in our democratic way of life, one has the right to use his intelligence to solve his problems through reflective thinking. This seems rather unfair to give one the right to think for himself and yet, at the same time deny him the materials or tools to think with. This has been done by our neglecting to give youth the proper instruction and guidance in areas of intimate relationships. Also in our society, it is presumed that this reflective thinking will result in a wise choice of action; a wise choice can not be made unless adequate preparation has been given. Dr. Groves says "That adequate preparation includes the readiness to meet sensibly any problem that arises".⁽³⁾

(1) 41:87

(2) (Sept. 15, 1945)

(3) 14:12

Another reason why instruction should be given to youth in marriage and family living is that this procedure offers a preventative approach to solving the problems of divorce and desertion. According to the Department of Commerce, statistics show that by 1990 our divorce rate in the United States will equal the marriage rate if the present trend persists.⁽¹⁾ We contend that one factor that can change the trend and can keep this prediction from being fulfilled is a concerted effort to prepare youth more adequately for successful marriage and family relationships.

During recent years much pressure has been brought to bear on state legislatures to make divorces easier to get by increasing the number of grounds on which one may get a divorce. This procedure will decrease the number of migratory divorces and it will also give a better indication as to the underlying causes of some divorces that would otherwise be listed according to the grounds allowed in that state. That movement is all right, but it is still a curative rather than a preventive measure. Popenoe was aware of this when he wrote,

"To aim at the results, instead of at the causes, of an evil is thoroughly in accord with society's customary method of handling difficult problems. . . . The evils can be corrected only by removing the causes, not by tinkering with the consequences."⁽²⁾

Getting a divorce to solve marital difficulties is similar to the physician who may cure his patient, but there may be left life-long after effects; so divorce may dissolve an unhappy union, but there

(1) The National Council of Teachers of Mathematics, The Teaching of Algebra page 133-Bureau of Publications, Teachers College, Columbia University New York City 1932.

(2) 20:V11 (preface)

is always danger of psychological disintegration on the part of one or both parties concerned.

To further illustrate the fact that many divorces could be prevented by better premarital training is the fact that two-thirds of the divorces occur during the first ten years - the peak being during the third year.⁽¹⁾ This certainly suggests that many of the difficulties have not arisen out of long years of associations, but rather a failure to make a successful adjustment to the role required in the marriage state.

Some factors which bear a positive relationship to divorce are,-

1. Early marriages, by immature people.
2. Marriages based on brief acquaintance.
3. Couples living with parents after marriage.
4. Little or no wholesome sex instruction before marriage.
5. Marriage took place without parents consent or approval.⁽²⁾

These factors associated with divorces were taken from a list compiled by Dr. Turbay, associate Professor of Education at Mills College in California. It seems to the writer that these five items could either be abolished or some suitable accommodations made by guidance and premarital instruction.

Moreover, students themselves recognize the positive approach to a successful marriage and family relationship. Many of the teachers

(1) 3:452

(2) Furbay, John H., Workbook Manual for Marriage and the Family, page 187, D. Appleton-Century Co., Inc., New York-London, 1942.

who have organized courses in marriage instructions have said that students usually put "divorce" and "history of the family" at the bottom of the list. The subjects are listed in the order of importance to the student. The only exception according to Laura Drummond was in the case of students whose parents were divorced.⁽¹⁾ It is understandable that they would consider divorce more important than the other students did.

Ray E. Baker simplifies the discussion on marriage and divorce by saying "Bad marriage is without question the breeding place of divorce".⁽²⁾

Up to this point the writer has taken the position that adequate instruction for marriage and family living is very necessary because, -

1. It removes much of the "chance" element from marriage.
2. It is based on the needs of the students; therefore, it is functional.
3. It furnishes basic materials and tools with which youth may solve their problems through the process of reflection.
4. Such instruction offers a preventive approach to the divorce problem.

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3:438

CHAPTER II

AN EVALUATION OF COURSES IN MARRIAGE AND FAMILY LIVING AS THEY ARE NOW BEING TAUGHT IN SOME COLLEGES

Courses in Marriage and Family Living are appearing in a great many of the colleges and universities today. This course was also one of the fourteen courses recommended by the American Council on Education as a means for preparing veterans for civilian life.⁽¹⁾ In her studies Dr. Laura Drummond reports that she collected data from six hundred thirty-eight universities and colleges which were offering courses in Marriage and Family Living. In 1930 there were only fifty colleges offering such courses.⁽²⁾

Many colleges have provided instruction in Family Relationships, but not until recently has "preparations for marriage" been added. However, I did find one exception which was in the case of Vassar College. In 1905 Dr. Elizabeth Burr Thelberg, the college physician and Head of the Department of Hygiene gave special lectures to juniors and seniors on "Preparation For Marriage". By 1916 a course in "The Family" had been introduced.⁽³⁾

Since these first courses were listed as "The Family," it is natural that before 1930 most of them were offered in the Department of Home Economics. By 1942 seventy-five percent of these courses were offered by the Department of Sociology.

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(2) 29:32

(3) 12:

(3) 13:VII (Preface)

It is interesting to note just how some of these courses are conducted. So we have listed several illustrations as indices to the method of procedure.

First, we begin with the University of North Carolina where Dr. Ernest Groves whom we have spoken of before as a pioneer in the teaching of courses in this field. He says that it would have been very easy to build a course dealing with history, theories, ethics, etc., but such a program would have provided little practical help. The students wanted to know about Courtship, Choice of Mate, Engagement, Finances, Marital Adjustment, Conception, Pregnancy, Birth Control, and divorces. (1)

Dr. Judson T. Landis of Michigan State College reports that at this school students are given a course in marriage and family relationships during the latter half of the Freshman year. (2) In the writer's opinion this is more beneficial than waiting until the Junior and Senior year, or restricting the course to a few select students as is done in most colleges and universities. He also lists the titles of some of the lectures: "Why Study Family Relationships?" "Courtship and Marriage in Other Cultures". "Whom Will You Marry?" "Contemporary Religious Views of Marriage", "Length of Time Required to Achieve Adjustment in Marriage", "Family Finances", "Sex Education of Children", "The Life Cycle".

These two illustrations are samples of what is being done in courses in Marriage and Family living in order to supply needs created by modern living.

(1) 41:87
(2) 33:34

In 1940 Carleton Currie of Ohio State University made a survey of one hundred one colleges and universities in order to get some information on the quality and content of courses being offered that dealt with marriage and the family. The following letter was one of the many that he received; it is from an instruction of Marriage and Family Relations in a Southern State University;

"Our policy is conservative, no special effort has been made for whole scale enrollment. We emphasize familistic rather than individualistic values, our view being that the current emphasis on individual need is one-sided and is destructive of family life and finally of individual satisfactions. The literature is sadly lacking in this point of view. This view is not reactionary, rather an emphasis on family life and functions adapted to social need, including the individual".⁽¹⁾

It is no wonder that literature is lacking on this point of view; one may even be grateful for the fact.

After scrutinizing the various studies made by Currie, Drummond, and others, I noticed that many of the smaller colleges, especially the Negro Colleges, had been omitted from most of the studies. In making the survey in 1940 in anticipation of a course at Ohio State University in Marriage and The Family, H. C. Currie states that the one hundred and one colleges and universities that he selected had been taken from a list submitted by the American Association of Universities. These were the colleges which had been given an "A" rating. Many other studies had been made on the same basis. Of course, our objectives are different; in the first in-

stance, the writer was seeking information in order to make up a program for a proposed course at Ohio State University. Therefore, it was to his advantage to select only the best colleges. My objective is to find out to what extent the colleges are meeting the needs of all the students in the area of marriage and family relationships. I went on the assumption that since there was a difference in gradation by the several rating societies, that there must have been differences in facilities, and for my point of view, a difference in curriculum content of the smaller colleges.

Therefore, I selected twenty-eight colleges for Negroes in order to see how the lower ranking colleges compared with some of the higher class. All of these colleges except Wilberforce University which is in Xenia, Ohio were located in the South. A detailed account of my findings are tabulated in the Appendix.

Up until this time eighteen colleges have responded. All eighteen colleges offer some course dealing with the Family or Marriage and the Family. I could not say that the others did not offer such courses or that there was some other reason for their failure to respond.

Approximately thirty-nine percent of the colleges listed "The Family" as the exact name of the course. From the textbook used and from a description of the courses, it was evident that these instructions followed a strict interpretation of the title description. The historical and sociological approach was emphasized. I also observed that the enrollment of the classes was rather small. The average being around fifteen or sixteen.

Then there was another category in which I placed twenty-seven per cent of the colleges that listed the exact name of the course "The Family", but from the textbook used, or from comments by the instructor, I was able to see that some attention was being given to both marriage and family problems. Such as school was St. Augustine's College in Raleigh, North Carolina. This is a small denominational school with a highly recommended course in Marriage and Family Relations. The exact title of the course was Family "Organization and Problems", but the main textbook used was by Groves "Marriage and the Family". In his studies Currie did not find any school in which the course was listed as "The Family" or Family Relationships using a book by Groves. The questionnaire that was returned contained additional information thus: "Course divided about equally between the family as a social institution and preparation for marriage and parenthood. Some teacher has taught the course for fourteen years."

This situation was very encouraging since one tends to think that denominational schools are equally rather conservative and perhaps would be rather late in offering a modern course.

The enrollment of the classes in which instruction was given in both marriage and family relations was much higher than those that followed the sociological and historical points of view only. The average number as listed was from thirty to thirty-four. Another inference suggested here was that these schools desired to give instruction in marriage and family relations, but could not list it in the catalogue as such. Many of them are "caught between

the parents, the press and the trustees".(1)

In the third group I placed those colleges whose courses were listed "Marriage and the Family". Currie found that out of the list of schools that he studied this was the largest category. My largest group was the one in which the exact title was "The Family" and was strictly interpreted as such. The most popular textbooks used by the instructors in this group were "Marriage for Moderns" by Bowman; "Family and Marriage" by Becker and Hill; "Marriage" by Groves; and "Marriage and the Family" by Baker.

Many of the schools have a list of references with no one book emphasized more than the other. Bethune-Cookman College of Daytona Beach, Florida stated that many of references were used. At the North Carolina College at Durham, the registrar filled out the questionnaire and did not list any textbook or reference that was being used. He did state however, that the instructor was Mrs. Gladys Groves of the University of North Carolina who came over and taught the classes. No information was available as to the regularity of class meeting or what procedure was followed. I do wish that he had explained why the average number of the class "varied from three to twenty". With such an eminent teacher one wonders why the class enrollment was so small.

There was only one school whose course was listed "Marriage" and nothing else. This was the Virginia State College located at Ettnick, Virginia. The instructor stated that many references were used and she made further comments:

We do not use a text book because we have not found one that contains all the necessary material.

Our references include books and current literature; Also experienced people are brought in to lecture. Students are interviewed to determine their attitude toward marriage and the traits that they expect to find in a mate!

In keeping with the trend, the writer observed that most of the colleges had shifted or were about the shift in the course in marriage and the family from the Department of Home Economics to the Department of Sociology.

In filling out the questionnaires, many instructors said that their courses were being reorganized and they would like to compare what they were doing with what was being done in other colleges. Therefore, they would be interested in knowing the conclusions that would be obtained as a result of my study.

After making a survey of what is being done in the colleges in the area of marriage and family relations, it is evident that there are still many problems to be worked out. Some instructors debate as to whether there should be two sections of the class - one for the boys and one for the girls. Dr. Graves favors having both sexes in the same class.⁽¹⁾ Dr. Joseph Folson in his preface says,

Past and gone is the day of writing books on 'What the Young Man Should Know' and 'What the Young Woman Should Know' They both should have the same knowledge.⁽²⁾

From this it seems reasonable to suppose that he too would favor one class for the boys and one for the girls. This does not mean to say that private problems should be discussed publicly. With all of the courses provision should be made for personal counseling.

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(2)13:XI

Another problem that confronts some department is whether one teacher should be responsible for the whole course, or should there be a number of teachers from various fields of knowledge and all have equal responsibility. It has been argued that no one teacher can know enough biology, psychology, sociology and physiology in order to conduct a course in modern marriage. On the other hand, there are those who feel that with one teacher mainly responsible and who calls in others only when necessary, a degree of intimacy can be established between pupil and teacher that is not possible with a different lecturer each day. To establish rapport is a "must" in the teaching of marriage and family relationships. Moreover, this day-by-day lecturing may encourage the storing up of knowledge for some future use. This will defeat the whole purpose of the program. If one teacher has charge, then she and the students can call in an expert when the problem at hand requires more information before any conclusions can be reached.

Dr. Russell M. Cooper at the University of Minnesota claims that

Courses in marriage have been challenged by some members of the academic fraternity on the ground that they are not academically respectable. It is argued that the classes are little more than glorified bull sessions devoid of the vigorous discipline and extensive informational content desired in the respectable academic offering.

In answer to this I would say that very few courses in the curriculum have escaped criticism by some "academic brother" in another department. Furthermore, many subjects have been taken out of the curriculum entirely. In some high schools and colleges Latin has been deleted from the program; in other schools, courses in higher mathematics, including geometry, have been cut out. As for saying that such courses are not "academically

respectable" may be implying that the attitudes with which some people approach the subject are unhealthy. The hypothesis is certainly not acceptable that instruction relative to the basic ideas and ideals of our society is not respectable.

It is admitted, however, that no intelligent instructor would go out proselyting or would engage in unwarranted publicity.

There are others who say that the results of these courses can not be tested adequately. Are there adequate tests in any subject? Can we say that a student in any subject has been tested adequately as long as we have this traditional method of testing?

The instructors in courses in marriage and family relations hope for some results beyond what is put on the examination paper. It appears that their main objective was to help the students establish attitudes that will result in intelligent behavior.

The last point to be discussed is how the students evaluate the courses in Marriage and Family Living. In many instances as at the University of California, thousands of students take such courses knowing that no academic credit will be given.¹ Dr. Groves at the University of North Carolina states that during his twenty years of teaching that not a student has complained about the course now being functional.²

As our studies have shown, unfortunately, some instructors insist on the conservative historical approach to the subject. This traditional method fails to function in the solving of present day problems. For example, the following is a list of topics by the instructor of the Southern

¹ 37:41

² 6:240

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University spoken of by Currie. Philosophy of Life-sensual; Materialistic vs. Idealinal; Home and Children; the Familistic Home; Home Ownership; and the Outlook for the Family.

In the study made by Bromley and Britten many students believed that the instructor placed too much emphasis on a future marriage state. These students wanted more instruction on rating, dating, and petting. In another instance students said that they wished that the teacher would stop "beating about the bush. Be direct and tell the truth."² Another wrote, "We call our prof. 'jumpy' because he is so embarrassed when he has to say a few words about sex." At one school the only course offered in this field was a course in ethics taught by a man seventy-five years of age. One student complained, "He just gave us a list of books; can't understand why every one is so secretive." One boy showed his disappointment by saying "Not a damn thing about birth control."³

Bromley and Britten summed up the whole situation by saying that less than one-third of the colleges made an attempt to give adequate instruction in what the students considered important. However, it has been eight years since this study was made. Recent studies show that as time goes on and more and more teachers are being prepared, these courses in marriage and family are fulfilling a fundamental need to a greater degree.

1 9:32

2 6:240

3 6:242

CHAPTER III

MATE SELECTION AND COURTSHIP

According to what we know up to this point, animals cannot think, but rather live by instinct. So that to an animal mate selection is no problem. On this point Baker writes, "Among animals, mate selection is a natural phenomenon, but with man the choice of a mate is restricted in many ways".¹ The animal does not have to worry about personality traits such as "is he or she tempermental". There are no problems such as race, religion, color, beauty, education, nor do they have a mother-in-law problem. The only requirement in the animal kingdom is that the sexes must be different.

Because man is human, which means that he has acquired an artificial culture, mate selection is quite a problem. Each new generation is born into a society that has already laid down a code by which the members are to be controlled. Also, each generation in turn makes some changes in the existing culture before handing it down to the next generation.

What are some of the factors that have made social changes in the courtship behavior of modern youth? Some of the most important have come about through inventions. Says Ray C. Baker, "Invention is the sworn enemy of custom. It is constantly disturbing the status quo, requiring institutions as well as individuals to re shape their way of life".

During the last two decades the automobile has caused a change

(1) 3:142

in modern ways of courtship and in the selection of a mate. First, it has made it a common practice for youth to do most of its courting out side of the home and away from parental scrutiny. One or two generations ago it was possible for the parents to come into the parlor and meet the young man, find out who is people were and anything that was important. Now, parents seldom see the "current choice of the moment" for as soon as he "honks" the horn, daughter flies out to the car and off they go. As Baker aptly states it, there was a time "When a girl's father could say of her admirer 'I've known his paw and maw from the time he was a little tyke; they've always been honest, hard-working people".¹

Other factors causing social change according to Bowman are: commercialized amusements, growth of cities, shrinkage in the size of dwellings; increased use of apartments; changed status of women; and new expectations with regard to marriage.

Because of these changes there is much conflict between the older and younger generation. This is not an entirely new problem; it has always existed to some extent between youth and age of all generations. In the movie, "Dragonwyck" the girl stated that she didn't want any of the men that her father would have selected. The father was very indignant and replied, "A girl ought to get a man---then want him". There are many fathers today, even though living in a modern age, who still cling to various degrees of Patriarchal authority.

Since these changes have come about, whatever the cause,

(1) 3:185

the old system of codes is no longer applicable to the new situations in which youth is placed today. Left to itself youth attempts its own way--often by trial and error--which method, at times may be very costly. So that is why requests have been made for instruction in mate selection and other problems of courtship.

Since the problem of mate-selection has become more of an individual matter, the questions have often been asked, "Whom Shall I Marry", "When can I Meet Some One?"

In ancient and medieval times there were some societies who practiced exogamy which meant that they were prohibited from marrying some one within their own group. Many authorities believe that this was due to the fear of incest.¹ Other theories are that women might have been scarce; or that a man might gain some prestige by bringing in a mate that he had purchased or captured; or that foreign women possessed a strange lure that the women of the community had lost because they were looked upon mainly as familiar companions.

Few of these theories could be proved to be correct since there were people in other societies who upheld the practice of endogamy and seemed to survive about as well as those who practiced exogamy. Those who practiced endogamy were forbidden to marry outside of the group. One of the greatest offenders of this practice in Biblical times was Samson whom his associates thought was adequately punished for having brought into the group "a strange woman."

Here in the United States relative to the selection of marriage

partners, we practice both endogamy and exogamy. The latter is usually exhibited in the form of legal and social taboos against the marriage of close relatives. All states have laws prohibiting the marriage of relatives whose blood ties are closer than first cousins.¹ There is no such legal agreement relative to first or second cousins, or relationships by affinity.

Then here, too, endogamy is also practiced in so far as we tend to select people within our own social group. For instance--there is an occupational grouping. When both sexes are engaged in the same occupation, the tendency is to select someone in that group with which to form an intimate attachment. Baker cites the study made by Donald M. Marvin which dealt with 49,000 cases and found that there were 2.8 times as many marriages occurring within occupations as would occur from pure chance.² What about the occupations in which men only or women only are engaged? In nearly all societies there is a division of labor between the sexes so that we have "women's" work or "men's" work. It is admitted that women who are teachers, social workers, librarians are at a disadvantage, for the field of mate selection is restricted. I heard Dr. Groves say once that a young woman wrote and asked him what she could do in order to find a suitable husband. He said that first of all she must leave the city in which she was then residing and get another job in another city where chances of meeting suitable people would be greater. Most people usually aren't desperate enough to take such drastic measures.

Then there is endogamy that is supported and emphasized by

(1) 3:62
(2) 3:158

some religious groups. In the Catholic Religion, young people are encouraged to associate with other Catholics and to minimize non-Catholic associations.¹ Most of the opposition to interfaith marriages comes when the two religions are most divergent in points of view. (Protestant and Catholic or Jewish and Catholic)

Besides occupational and religious endogamy, there is also racial endogamy. This is sanctioned by legal authority and social custom. In 30 states there are laws prohibiting the marriage of Negroes and whites. In the southwest there are laws prohibiting the marriage of Mongolians and whites.² In the rest of the states the same objective is obtained by using social pressure as a means of control. As in religion so it is with race and nationality; the further the two parties are removed by culture, color, or physical features, the more opposition there is to such unions. Where the law has allowed it some couples have worked out a plan of action for themselves, but little cooperation has been given by the families, friends, or society in general.

The whole theme prevading endogamous grouping is that people who have more ideas and ideals in common tend to be drawn together.

Notwithstanding, the fact that there are certain restrictions to mate selection (race, religion, nationality) there are numerous opportunities for young people to find associates on their economic, social, or literary level. Since college people have the lowest divorce rate of any group of people, it suggests the fact that

(1) Kempf, Rev. J.G., "Helping Youth to Grow", Bruce Publishing Co., Milwaukee, 1941.

(2) 3:160

schools are very appropriate places to form intimate contacts. (It isn't to be inferred, however, that the primary purpose of coming to college should be anything else except to learn.)

Other places that have society's approval are--churches, Y.M.C.A. and Y.W.C.A., recreational activities and through mutual friends. The recent war has brought about a stretching or sometimes breaking of the rules governing when, how, and where to meet people. For instance, the adage "Don't talk to strangers" was just about forgotten. A happily married nurse confessed that she met her husband at a "P.X."; another met hers on the train, and so on with many others. It becomes increasingly important that youth be allowed to exercise its intelligence in working out acceptable behaviour.

Another query of many young people today is, "What qualities shall I look for in this process of mate selection?" The point has already been discussed that we sometimes choose people with personality or physical traits similar to our own. This is sometimes called "assortative mating".¹ On the other hand we may choose a person with personality or physical traits which we admired, even if we do or do not possess them. This is termed "preferential mating"². Baker made a study of 642 university students concerning their attitudes toward mate selection. It was found that 93 percent of the young men were willing to marry girls of a lower economic rank than their own. That is not surprising since men have always,

(1) 3:143
(2) 3:145

in our culture, assumed the responsibility for the economic support of the family. But what was really indicative of the degree of social change was the fact that 82 percent of the girls were willing to marry men of lower economic status than their own.¹ The age old question that father used to ask, "Can he support you?" seemed to be of consideration to less than one-fifth of the girls tested.

One-third of the boys were willing to marry a girl decidedly not good looking. This seems to be a drift away from the "dumb but beautiful" girl. Then too, one must take in consideration that various people have various conceptions of "beauty" and "good looks". Moreover, as Baker says, these were only attitudes expressed at the moment and there might be some discrepancy between the attitude and actual behaviour when a choice had to be made.

In the same test three-fourths of the boys and girls were willing to marry persons whose families were inferior to theirs. This seems to show that family status is of less importance than the welfare of the two parties. The same can be said of religion. Fifty-eight percent of the boys and forty-two percent of the girls were willing to marry persons of a decidedly different religious faith. (Catholic, Protestant, Jewish) However, when the parents were asked if they would be willing for their daughters to marry a man of a different religion, eighty-six percent of the fathers and eighty-five percent of the mothers said "No".² This too, shows a difference in points of view which may form a basis for later conflict

(1) 3:149
(2) 3:153

between the two generations. Moreover, ninety-one percent of the men and ninety-five percent of the girls insisted that they would not adopt the faith of the other. One wonders if this portends future conflicts if children are born. This is usually the bone of contention in both inter-racial or interfaith marriages.

So that from these tests Baker concludes that youth values intelligence, health and an attractive personality above religion, beauty, family or economic status.

As in many selective processes there are certain "cautions" and "don'ts" in regard to mate selection. One author lists them as "stumbling blocks to mate-selection".¹ One such barrier is placing too much emphasis on one characteristic that a person might possess.² The most popular boy on the campus may be sought after simply because he plays football, or he dances "divinely". Again money or social position may be the only justification for selection. The warning against placing undue emphasis on anyone characteristic is given on the basis that this one trait may be lost or discredited, then there is nothing else to sustain the relationship.

Another common practice is that of making a final choice too early in the courtship period. Folson writes, "Courtship may be roughly divided into two periods: a period of exploration, or association with several partners, and a period of association with one partner or 'going steady'".³ The "going steady" period comes too soon for many girls who, for one reason or another, have lacked ade-

(1) 3:181
 (2) 3:184
 (3) 13:105

quate social contact with the opposite sex. A student girl asked if she should marry a certain young man. The teacher suspected that it was her first or nearly her first intimate association, so the student was asked if this was the first young man in whom she had ever been interested. Her reply was "No, I once went with a boy from Texas". //

Another student girl married during her freshman year in college. The man soon left the job near the school and moved to another city. All during the sophomore, junior and senior years the girl had many social contacts that she should have had before marriage. One young man in particular seemed to be more favored than the rest. The teacher asked if it wasn't unfair to both the husband and the young man, but she insisted that this was a casual relationship and that she loved her husband. The more insistent she became the less the teacher believed her. ("Thou doth protest too much") When the husband appeared on graduation day the contrast between what the girl had already done and what she would have done had she waited was very evident.

There are many women whose behavior is just the opposite of being too early; they wait too late--waiting for some "mystical knight in shining armour". Dr. Mary S. Fisher states¹

Many women now between thirty and forty-five are beginning to realize that they could not accept love or a proposal of marriage when it was offered to them because their 'ideals' were too high and quite unrealistic. Many such women are now seeing the men they once considered 'crude' or 'unrefined' the fathers of growing families and leaders in their particular fields.

Any instructor or any counselor of girls' or boys' groups knows that sooner or later youth is sure to ask, "What is love?" "How do I know when I am in love?" They want to know the extent that this emotional element is involved in mate selection. Says Waller, "There is no more difficult or thankless task than that of treating the sentiment of love in a scientific manner". He states further "Love is a resultant of culture as well as of original nature".¹

Just as our culture does influence our attitudes toward other factors, it also controls or conditions our conception of what we mean by "love". So that we "love" some one for the qualities that we see in him or her, or think we see, because we have been taught to do so.

America has been the one country, more than any other, where love is a prerequisite for marriage. In European countries when marriages were arranged to consolidate kingdoms or to attain a high social position, it was usually accidental if love and marriage coincided. Love attachments were countenanced outside of marriage by society and by the married partners.

The question, "How do I know when I am in love" infers that one wishes for a kind of objective test that could be applied to the situation. It is certainly a problem of great magnitude to many youth. In the first place; it is difficult to get young people to see that an analysis of the emotions is very helpful. Although they ask the

(1) 23:187

question, they hesitate to examine their feeling for fear that it denotes distrust of the "love object" or uncertainty as to their own state of mind. Many students when asking "If I am in love" feel like the lady who went back stage to see the late "Fats" Waller. She said, "Mr. Waller, what is Swing?" He replied, "Lady, if you got to ask--you ain't got it." Dr. Fisher quotes Socrates as saying, "the unexamined life is not fit for human living". She states further, "he might also have said with equal truth, that unexamined love has little chance of living".¹

In the book by Bowman "Marriage for Moderns" there is a list of thirty-five suggestions that will aid in analyzing the emotions. Some of them are:

1. Has enough time elapsed to tell?
2. Have you common interests?
3. Would you want him to be the father of your children?
4. Do you prefer that person's company to anyone else's?
5. Are you ever ashamed to let your friends meet him?
6. Are you attracted to him for what he is or for what you read in him?
7. Are you mature enough to tell when you are in love?
8. Do you see his faults and their significance?
9. Do you feel that your relationship hangs on a very slender thread and could be easily broken?²

Many people have found these suggestions very helpful.

(1) 13:28

(2) 5

CHAPTER IV

PROBLEMS OF MATE SELECTION AND COURTSHIP

"The ultimate bargain of the courtship process is marriage, a bargain to end all bargains, but there are many intermediate bargains which have to do with conditions of association in courtship."¹ One of the problems along the road from courtship to marriage is the amount of intimacy that is acceptable in a premarital relationship. "Teen Ager" want to know if petting is harmful, if so, why and to what degree. The term "Petting" has had so many connotations that it is difficult to establish any exact concept. It has been used to denote all degrees of contacts from innocent love-making to participation in sexual relations.

Dr. Raymond Squier, who has written a chapter in Folsom's book, Plan for Marriage states, "Petting is of two kinds. One is the sincere expression of genuine affection. The other is a means of deliberately experimental activity, involving exploration and excitation of the other person and inviting gratification."²

Much of the confusion and frustration now exhibited on the part of youth is caused by a lack of understanding of the nature and purpose of sex. Dr. Laura Drummond collected a total of 2,752 suggestions concerning instruction in marriage and the family. Approximately one out of every four dealt with sex.

Because of its biological nature sex was usually thought of as an animal-like passion. It was classed as an instinct by psychologist. Some

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- (1) 23
 - (2) 13:134
 - (3) 12

sexual crimes were committed and sometimes were excused by saying, "he couldn't help it." Now psychologists say that sex is a drive, which means that it is still insistent, but yet can be controlled. So that for those who hold to the theory that this was something that could not be "reckoned" with, there was little else to do except to keep the sexes segregated as much as possible until a suitable marriage had been arranged.

Moreover, because of the great influence of the Church, more emphasis was placed on types of behavior that had a more spiritual origin. Thus physical relationships were relegated to the world, and therefore, sinful. Sex with its biological origin was there in classed as a necessary evil. So that in some degree an attitude has been carried over into modern times that sex is something that should not be talked about, or taught in the schools, or in the home.

Dr. E. D. Partridge in the book Social Psychology for Adolescence says, "Until now, society has practically refused to assume responsibility for educating young people in the ways of happy sexual adjustment. Sex education for the most part is left to parents, many of whom cannot or will not furnish the proper enlightenment".¹

Whether it's the school's job or the parent's job to furnish sex education to the child is beside the point. The important point is that it should be given. In relation to when he should get it is stated by one writer to the effect that a child should not be able to remember when he had his first sex instruction. This infers that the process should be so gradual that he establishes an attitude without any undue emphasis.

In data collected by the American Council on Education it was found that only three youths out of ten reported that they had received instruction in sex from their parents. Sixty-six percent of the boys and forty percent of the girls had obtained their information from contemporaries. ¹

To show how some school authorities feel about the matter Bromley and Britten cited the following letter from a president of a co-educational eastern college which ranks very high in scholarship and has a reputation for liberalism. "We flatter ourselves that we are 20 years ahead of the times in our tolerance of all shades of economic and political views. As to our attitude toward sex education and its related problems, we flatter ourselves that we are 20 years behind the times." ² Youth now realizes that more knowledge is needed on the subject before boys and girls can distinguish between the degree of petting that is innocent and that which is full of risk and emotionally unhygienic. ³

Another problem that is quite important to many girls is "Does a girl have to pet in order to be popular?" It is a social attribute that a girl would want to find favor with members of the opposite sex, but how to accomplish it is another matter. Bowman suggests that such a girl should ask herself if she would want to be popular because she pets? ⁴ Another suggestion that could be given to the girl who wants to be popular is that there are many more roads to popularity than by petting. For instance, she could try making herself more attractive; becoming more interesting by participating in sports, literary activities, music. In other words learn to be a good companion rather than to seek popularity by unfavorable publicity.

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- (1) 1
 (2) 6:239
 (3) 5
 (4) 5

Just as some students have asked about innocent petting others want to know more about the problem of premartial sexual relations and its implications for modern living. To show how youth has reacted to this problem Terman made a study of the increase in premartial sexual relations. He concludes that "If the drop should continue at the average rate shown for those born since 1890, virginity at marriage will be close to the vanishing point for males born after 1930 and for females born after 1940."¹ Bromley and Britten in their study divided the girls into six categories. In the first group, were girls who were virgins and who were "unawakened." In the second group were the girls who were awakened, but who wanted to wait for marriage. The "Loving" group contained girls who had had one or more sexual experiences, but who thought that they were in love at the time. The fourth group was listed as "Experimenters." These were mostly girls who were intellectual and who claimed to have no emotional interests, the chief objective was experimentation "to see what it was like." They were so heartless in their pursuits that even the lovers and husbands of their best friends were not exempt. In the fifth group were the "Sowers of Wild Oats." These were the girls who had become promiscuous, maladjusted, and who had very little selective tastes left. The sixth and smallest group contained the homosexuals.

So that the authors of Youth and Sex concluded that sixty-two percent of the girls either had already had premartial sexual experiences or thought the practice justified.² There seems to be an ever widening gap between the actual behavior of youth and the ideal behavior which has the approval of society. Says Waller, "Young people are in revolt against the things

(1) 22:323

(2) 6

as they are, but they have not yet worked out an integrated set of behavior¹ patterns of their own.

What are some of the causes of the increase in premarital sexual relations? Some listed by Himes are:

Decline of the hold of religious taboos; the postponement of more than two million marriages in the United States during the Great Depression; rise of pleasure seeking as a philosophy of life.²

To this list is added "the use of scientific contraceptive methods; the philosophy of individualism; the lengthening period of education which is postponing marriage for an increasing number of young people; economic difficulties; and an overwhelming emphasis on sex."³

Some of these causes are so evident that little comment is necessary. However, as to our preoccupation with sex, a few points are mentioned. As has been discussed before, the attitude toward sex at one time was that of secrecy and not to be discussed publicly. Now that many psychological theories have come out concerning its mental aspect, the pendulum has swung the other way. Commercial interests have exploited sex as to increase the sales of their commodities. The movies, magazine covers and magazines, billboards, advertisements, all accent or suggest sex. While many people claim that sex education is necessary, they certainly do not favor such publicity that has come about.

In view of this fact the results of this over emphasis have influenced youth to such an extent that the older generation has become alarmed. This "alarm" is the direct result of the "boomerang" that they created. This

(1) 23:183

(2) 16

(3) 564-366.

statement can be clarified by quoting Baker,

All the activities mentioned above (movies, magazines, etc.) are run by adults, who help set the social standards. If the mature generation glorifies sex at every turn, it can hardly be surprised if the younger generation becomes its devotee. The elders in every society set the basic pattern of behavior whether in the Congo or in the Mississippi Valley.¹

So far, these reasons for increase in premartial sexual behavior have been made by sociologists, psychologists, and others doing research in the area of marriage and family living. Youth also has ascribed some underlying causes of its own problem. Whether youth knows it or not, it is really a form of Rationalization on its part. The first reason given is that sexual relations are necessary to physical and mental health. Men especially, will say that abstinence leads to insanity. This statement may prove effective with some girls who would not wish to see the loved one in such mental anguish. On this subject Edwin Clark in his pamphlet "Petting Wise or Other Wise?" quotes one of his characters, Dr. John who says,

Physicians agree that before one is physically and mentally mature, there is no more need for sex relations in order to maintain health than there is necessity for weeping occasionally in order to keep the tear glands in condition. The tradition of sex necessity for the adolescent boy is one of the errors that most folks do not stop to examine, just as at one time the masses never doubted that the earth is flat. Physicians now say without hesitation that for young people intercourse is not necessary for physical health.²

Most psychologists do agree, nevertheless, that continued extreme excitation without an emotional release may set up frustrations that will eventually cause a warped personality.

(1) 3:365

(2) 42:21

Another reason that is often given by youth in its attempt to justify premarital sexual relations is the idea that it aids in mate selection. It is often stated that this is the best method to prevent two people from marrying who are sexually unadjusted. Furthermore, they claim that this premarital experience will facilitate sexual adjustment in marriage.

Clearly it can be shown that the job of the instructor or counselor is not to say "You are wrong" and leave it at that. The aim is to get him to examine his beliefs and with the aid of additional knowledge let youth come to a conclusion that is obtained by the process of reflection, rather than through rationalization. There are some educators who say that a teacher should honor every sincere answer even though it may be wrong; then get him to see why it is wrong; ¹ in this light suppose we examine the statement that premarital sexual experiences aid in mate selection. We could begin by asking a number of questions. Even if the couple get what it considers adequate results from such an experience, does it always follow that they marry? In societies where this is the established custom, the people usually marry; even if they don't, that society takes care of any results that would be stigmatizing in our society.

Relative to the statement that sexual relationships are necessary before marriage in order to find out if the two people will be adjusted if married, this question could be asked, Can one test for sexual adequacy in a premarital environment? It is not reasonable to conclude that what is true or false in one situation will also be true in another situation when the conditions are totally different. In this instance one situation has the approval of society;

(1) Hullfish, H. G., "Training in Thinking," Journal of the Ohio State Teachers Association.

the other, may be affected by feelings of guilt and shame. Further more, this line of reasoning infers that no matter what the other factors are, if two people can make the proper sexual adjustment, they should marry.

Waller points out that "violent passion is not an adequate test of the probable happiness that a given mate will provide later in marriage. The notion that premarital sexual experimentation is necessary to match for passion is unfounded."¹ Treman collected data to show that couples who had had no premarital sexual experience tended to have a higher happiness rating² than those who had. This conclusion was also drawn by Hamilton and Davis.

It is the attitude of progressives in education that the process of thinking is not complete if one is not able to predict, to some degree, the consequences, of the behavior. So, what are some of the consequences of premarital sexual relationships? Baker lists them as "By-products of Irregular Sex Expression."³ The question of consequences seems not only to have been left out of the consideration of youth, but members of the older generation as well who have proposed such theories as "Free Love", and have advocated premarital sexual relations. Bertrand Russell is a proponent of the "Free Love" theory; Floyd Dell in Love in a Machine Age seems to favor sexual relations on the part of unmarried youth. He claims "that a girl increases her chances of getting married through premarital sexual expression." He pictures a young girl "holding to her virginity as if it were true gold to be spent in making the right love-choice; but to the young man it is merely an awkward inconvenient bundle of post-war paper marks and rubles. So to the girl he says, 'Oh, hell, spend it. It only amounts to a nickel all told, kid.'"⁴

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- (1) 23:31
 - (2) 22:324
 - (3) 3:570
 - (4) 11:333

The most important converts for this theory according to Dell are "the girls who are on the verge of becoming 'old maids' -- in looks, in temperament, habit, social awkwardness -- who go about trying desperately and even recklessly to get rid of the virginity which has stood them in such ill stead." ¹

Here, as with the rationalization of youth, no provision has been made to take care of the consequences of such behavior. The most important and most direct result of premarital sexual relations is pregnancy. Says Dr. Mary Fisher in Dr. Folsom's book, Plan For Marriage " the complications of unplanned pregnancy are hard enough to face and work out in marriage; they are devastating outside of marriage." ²

If such a condition does occur there seem to be several possibilities from which the unmarried mother may choose. She may (1) resort to an abortion, (2) commit infanticide, (3) bear and illegitimate child or (4) marry the father of the child.

Let us consider the first possibility, that of abortion. This procedure is increasingly being used as a solution to "unplanned" pregnancies, whether the mother is married or unmarried. Baker quotes D. F. Taussig as concluding that there are 700,000 abortions yearly and 8,000 deaths. ³ Most authorities consider this figure far too low, but because of the necessary secrecy of such an operation, reliable data are lacking.

If the girl decides to have an abortion , there are many allied problems involved. How much will it cost? Who will pay for the operation? Who will perform it? Where shall I stay? The mental torture that one goes through in trying to answer those questions is beyond imagination. In the first place,

(1) 11: 333

(2) 13:18

(3) 3:375

many girls have had to rely on quacks, unlicensed doctors, or some thoroughly disreputable person. Many physicians of good standing would hesitate to risk their professional career unless the operation is necessary to save the life of the mother. Bronley and Britten lists illustrations of boys who had to work, borrow money, or even give up their schooling in order to provide the abortion fee. Even at that those girls were fortunate, because many men in such situations shrink their responsibility.

Then also, there are some abortionists who will attempt an operation when the girl is not actually pregnant; this is done either through ignorance or the desire to collect a fee.

The second possibility that could be considered is infanticide. This is the practice of taking the life of the child after it is born. This is prohibited by law in all of the states. Fortunately, the practice itself is rather rare. Usually the mother who has actually given birth to a child wants to keep or certainly does not want to take its life.

If the unwed girl decides to rear an illegitimate child, she has the approval of only the extreme moralists. Society in general forces the unwed mother and child into an unfavorable status.

So that to make the mother and child respectable, there is a tendency to try to arrange a marriage between the girl and the boy. This is the best solution as far as the child is concerned, but may not work out for the parents. In the first place one or both may be in love with some one else. Secondly, they may feel "caught" or "tricked"; especially is this true of some young men. Occasionally the paternity of the child is even doubtful. There are states in which the mother has protection if she can prove the paternity

of her child, but the father has to acknowledge it.¹ In the Scandinavian countries the girl names the father of her child and if he denies it then he must either establish the true paternity or be held liable.²

Another result of premarital sexual relations is a greater exposure to venereal diseases. Very little comment is given here, not because the subject is of such little importance, but it has been discussed in many other allied fields.

There are those who may think that it is possible to escape all of the consequences that have been discussed by practicing contraception. One loses sight of the fact that up to the present, there have been no perfect contraceptive devices. Even if it were possible to escape the physical consequences, there is no such mechanical escape from the psychological disintegration that may take place.

For instance, it could be supposed that those girls listed by Bromley and Britten as "The Loving" and the "Experimenters" would soon become "Sowers of Wild Oats" and so on to prostitution.³ Furthermore, disillusionment may follow such an experience if the relationship means more to one party than to the other. On the same subject Bowman lists some results not taken into consideration by the proponents of premarital sexual relationships.⁴

1. There is the possibility of an emotional stoppage at an immature level instead of developing a rich relationship.
2. Religious or moral considerations may reappear and cause feelings of guilt and remorse.
3. The future husband or wife may be unwilling to accept the fact of premarital sexual experience with someone else.

(1) Arizona, New Mexico

(2) 3:571

(3) 6

(4) 5:234

This discussion on some of the problems of courtship and mate selection has been made in an effort to show how youth thinks; in addition, its purpose was to show what youth wants to know and needs to know in order to reorganize its thoughts for intelligent behavior.

CHAPTER V

THE PHILOSOPHY OF MARRIAGE

The intended outcome of most instruction in marriage and family living is the establishing of desirable attitudes and a philosophy relevant to that particular area of living. The word "desirable" is emphasized because people already have some ideas of what marriage is or should be. These ideas have been in formation ever since the child was conscious of his relationship to his family and the relationship of his father to his mother. Burgess and Cottrell found that the affectional relationships of childhood conditioned the love life of the adult.¹ They also found that among the 516 couples studied, there was a positive correlation between the marital happiness rating of the parent and the marital happiness rating of the children. This fact was also confirmed by Terman.²

So that many attitudes and practices that are brought to marriage are "carry overs" from childhood impressions. One writer was reminded of that line of poetry, "The child is father to the man, etc."³

In order to establish an acceptable attitude, it is necessary to study the nature and purpose of marriage. First of all, what is marriage? Westermarck defines marriage as:

a social institution which may be defined as a relation of one or more men to one or more women that is recognized by custom or law, and involved certain rights and duties both in the parties entering the union and in case of the children born of it.⁴

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- (1) 7:349
 - (2) 22:206
 - (3) 17:39
 - (4) 24:3

This concept of marriage is so inclusive as to be applicable to marriage in New Zealand, Samoa, or to the United States. It also takes in what-ever form that is acceptable to a particular culture whether it be Polygyny, Polyandry, or monogamy.

A more specific definition of marriage and one that is more in tune with our culture is given by Exner who writes,

Marriage is a mutual psychological state, a personal relationship in which the personalities of the mates have become harmonized into a companionship that satisfies their deepest needs, and impels them toward the realization of their best selves.¹

In this process of establishing an attitude toward marriage many ask the question, "Why do people marry?" In a certain library book, the author had labeled a section "Why do People Marry". Just beside this title some student had written, "God Knows!" It is evident that people marry for various reasons such as financial security; love of children; to escape family domination; to secure approval of society; and many others. Baker states, "the desire for response is the chief 'raison d'etre' for marriage".² In other words because of mutual love interests the partners are willing to marry and to share experiences.

Today there are counselors, unfortunately not nearly enough, to whom young people may go for guidance before getting married. The counselor's objective will be to find out why the couple wants to get married. The girl may be getting married to gain freedom from patriarchal domination, the counselor may find out that the

(1) 43:4
(2) 3:202.

young man has the attitude that a wife's place is at home and there she should stay until he is ready to escort her to those places that he wishes to go. Obviously, such a marriage would be doomed from the start unless there is a reorganization of ideas and ideals or unless they find a combination of other factors that would offset the one discordant element.

To find out why the couple is marrying not only elicits information for the counselor, but it causes the couple to focus attention on their own objectives concerning marriage and also the necessary requirements for a successful marriage. In this connection Dr. Max Exner writes,

Youth needs to enter upon marriage with a clear view of its high goal and the conviction that the goal is for most a difficult achievement demanding intelligent study, wholehearted devotion and rigid self-discipline.¹

So that establishing a desirable attitude is one of the most important prerequisites for a successful marriage. This is the first step in building up a philosophy of the husband and wife relationship. Howard V. Meredith claims that this philosophy as exhibited in most marriages could be placed in three categories-- either a patriarchal philosophy, individualistic, or a partnership.²

In a patriarchal relationship, the husband is looked upon as the seat of authority. The wife and other members of the family take a dependent position. Usually the wife is supposed to be occupied with the duties of the house. This philosophy is expressed in a lesser degree by Pope Pius XII,

(1) 43:4
(2) 17:309

In their personal dignity as children of God a man and a woman are one absolutely equal as they are in relation to the last end of human life, which is everlasting union with God in the happiness of heaven.

Further on he states,

She collaborates with man, but in a manner proper to her according to her natural bent. Now the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother.¹

If a woman who intends to go on with her career, who has no leaning toward motherhood, and who marries a man with a patriarchal philosophy toward a wife, the seeds of conflict are already present.

However, this discussion is not to prove that all marriages based on a patriarchal philosophy will be unhappy. If a man who has such an attitude marries a woman who accepts this relationship as her role, they may live "as happily ever afterward" as any one else. In support of this point of view Baker writes,

It is now clear that it is not merely the presence of this or that trait commonly supposed to be undesirable that makes a marriage unhappy; rather, it depends upon whether this trait possessed by one happens to clash with the attitudes or actions of the other.....conflict is not a difference in traits but a collision of wishes.²

In marriages where the individualistic philosophy is practiced the husband and wife both claim the right to unrestricted participation in world affairs. Here it seems that either husband or wife, or both fear losing their individual personalities. They desire the freedom that was theirs in the premarital status, and also desire to enjoy the privileges that go with being married, but minus the responsibilities that are inherent in marriage. The wife usually puts her career first;

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- (1) Woman's Role: The Catholic View, by Pope Pius XII
 - (2) Marriage and Family Living; Winter, 1946
3:216

each may have a separate bank account; and the household duties are preformed by hired help. This is far from the role ascribed to women by Pope Pius XII.

In fact society itself is not favorable disposed toward this kind of philosophy in marriage. Many have read books or have seen movies where the wife has her career and the husband has his; the wife assumes a mighty air of independence, but by the end of the book or movie, she is usually back in the home "where she belongs".

Moreover, in the action between husband and wife, it is the wife who is supposed to make most of the accommodation.¹ She may have resided before with her family in which case the mother has done most of the duties associated with the maintenance of the home. Where as, the man does not and is not expected to make many changes in his daily habits in going from the single to the married state. Therefore, it is rather difficult, at present, for a woman to assume an individualistic role in marriage.

The third type of philosophy of the husband and wife relationship is that of a partnership basis.² This implies that the two parties share the responsibilities of marriage as well as enjoy the privileges. Here, as in the patriarchal attitude, the woman's first duty is to her husband and family; where as in the individualistic philosophy the woman's first duty is to herself. But one must keep in mind that the partnership basis does not preclude a career or some outside interests as it does in the patriarchal idea. However, Mrs. Roberta

(1) 7:349
(2) 17:312

Seashore believes that a woman's career should be an avocation to either make her life richer, or help out financially, but the career should not interfere with her marital happiness.¹ In order to avoid boredom Folsom writes that every woman should have "an area of activity outside the home, in which she can find satisfaction completely apart from her husband's participation or approval."² It seems that the partnership basis is really made up of the best traits of the first two philosophies cited.

Another attitude or philosophy of many people whether married or unmarried, is that marriage represents the end of striving for happiness. This is expressed by such phrases as, "Its time you settled down, Son", or "they got married and settled down". This implies that marriage is static³ or that it can exist forever on the impetus given it during the courtship and honeymoon period. Says Bowman,

Successful marriage is not something that comes full-blown to every young person who has a romantic impulse. It is not a gift of nature offered free to anyone who will but pluck it lazily from an uncultured vine. It is a creative achievement, as such it demands effort, requires sound knowledge and healthy attitudes; and is grounded in solid idealism.⁴

The point has already been made that many people think of being married as an end to dynamic living; indeed it can be the end for some people. In Jung's "Modern Marriage, this attitude is spoken of as the "downhill trend in marriage".⁵ Very often the husband

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- (1) 17:73
 - (2) 13:66
 - (3) 17:315
 - (4) 5:VII
 - (5) 17:316

feels that the little courtesies that were exhibited in courtship days such as sending flowers and candy seem foolish and impractical now that "we are married and settled down". On the other hand, the wife may forget that the husband, though married, still appreciates neatness, courtesy, and intelligence.

Furthermore, the attitude that marriage is an end rather than a beginning implies that marriage loses interest with age. If the relationship has been based on a sharing of cumulative interests, the man and wife should grow closer and life should still be interesting because of these shared experiences. Baker brings out this point when he says that to most people it is a tragedy if a young couple is separated by accident or by death, but he thinks "it is far more tragic for one to lose a companion to whom one has been harmoniously adjusted for many years.....readjustment is infinitely more difficult and painful".¹ That marriage represents a process of growth is expressed by an author who quotes these lines from the poem by Robert Browning²

"Grow old along with me
The best is yet to be."

In addition to establishing desirable attitudes toward marriage and having a philosophy of the husband and wife relationship, studies have been made to show that there are certain conditions that make for happiness or unhappiness in marriage. One of the more famous studies was made by Burgess and Cottrell who made a study of 519 married couples and found certain factors that seemed to have some

{1) 3:206
{2) 17:318

bearing on the happiness rating. Some of these were--place in the family (order of birth); area of residence--whether rural or urban; degree of education; parents' marital happiness rating; length of time the parties knew each other before marriage; parents attitude toward the marriage; and the age of the parties.¹

From all of this information Burgess and Cottrell then formulated a test which if taken by prospective brides and grooms would predict whether their marriage would be a success or failure.

Counselors who report having used this test stated that the predictions were correct in 95 percent of the cases. For instance, if the score of the couple was 300 or less, the chances for happiness was very slim. If the score was between 540 and 700 in all probability their marriage would be above the average in happiness.

My own comment would be that perhaps those couples who made very low scores and who persisted on marrying would not try very hard and might give up when the first difficulties were encountered. There would be a tendency to say, "we should have known better; the man said in the beginning that we were doomed to failure." While those who had high scores might try harder in order to uphold the theory that they were "superior".

Other studies have been made by Teman, Davies, Hamilton.

It is admitted that even if reliable, it is not impossible for every couple to submit to such an objective test as the one described. So that the average couple might ask "When and how can I find out what

(1) 7:359

sort of attitude or philosophy does the other mate possess?" It is agreed by most authorities that the engagement period is the most desirable time to discuss future plans and to find out what the other thinks about relationships pertaining to marriage and family living. However, it must be acknowledged that there may be some problems that are not evident during the courtship stage and cannot be detected before marriage. Som times there is a conscious withholding of information that may be unfavorable in an effort to make a good impression. As one author states it, "In courtship each has 'oversold' himself in the effort to win the other.¹ Nevertheless, it is possible to discuss what general attitudes exist relative to important issues in marriage. As an example, it is possible to find out what the man thinks about women working after marriage.

Another problem that should be discussed is the attitude toward the kind of a home the couple intends to maintain. In this situation many times the attitude has little bearing on the actual necessity, but the attitude will influence any long-time plans for the future that the couple might make. Moreover, if the bride will have to live with her mother-in-law she should know it while there is still time to reconsider.

Or again, the husband may have some dependents who will need his support even after his marriage. Will the girl be in favor of such arrangements?

Then, too, there is the matter of the social status that the

(1) 3:208

couple wishes to maintain. Does it call for extravagant entertainment? This will of necessity depend upon the income that is expected.

Finally, one of the most important problems to be discussed before marriage is the matter of an attitude toward children. To arrange for the time and number of children that a couple is to have is now within the reach of an increasing number of persons. No longer is this arrangement left entirely to "fate".

Youth already knows that there is such a phrase as "birth control", but it is still handicapped by a dearth of scientific knowledge concerning its nature and purpose.

Himes defines birth control "as the temporary prevention of conception by methods which do not interfere with normal sexual relations."¹

There has been much controversy over the term birth control because it is so little understood as to be linked synonymously with abortion and infanticide. It became a measure for federal control when Anthony Comstock became so alarmed over public obscenity that he asked Congress to pass a bill that would be effective in stamping out such an evil. The bill was passed in 1873--

making it a criminal offense, carrying a penalty of a fine up to \$5,000 or imprisonment up to five years, or both, to send through the mails, or other common carrier any obscene, lewd, or lascivious and every filthy book, pamphlet, picture paper, letter, writing, print, or other publication of an indecent character, and even article or thing designed, adapted, or intended for preventing conception or producing abortion, or for any indecent or immoral purpose..... or information where any of the above mentioned articles or knowledge may be obtained.²

We may imagine that Congress must have had a recess after passing a bill so inclusive.

Himes, in Your Marriage states that at the time so little was known about contraception the "it is an undoubted historical fact that Congress¹ didn't know what it was voting on."

In addition to the federal laws 29 states have various laws of their own regulating the sale and advertisement of any material relative to birth control. It is evident that there is a lag between what society wants and what the law allows. A poll was taken by the American Institute of Public Opinion concerning a plan by which governmental clinics would distribute birth control information. Of this group 77 percent of the people were² in favor of such a plan.

Besides these legal restrictions there is some religious disapproval of mechanical methods to prevent conception. The Catholic Church forbids its adherents to resort to such practices. In 1938 the Ladies Home Journal conducted a poll in which 79 percent of all women favored birth control; 51 percent of Catholic women expressed an attitude in favor of it.³ However, in reality Westermarck reports that the number of Catholic women who applied to Margaret Sanger's Birth Control Clinic was only 1 per-⁴ cent less than those of other faiths. This stand taken by the Church forces many into a position of guilt and deception relative to their religious doctrines.

Although the Catholic Church does condemn mechanical measures of birth control, it has endorsed what it believes to be a more natural procedure. It is called the "Rhythm method" and it is based on the theory that a woman is fertile only about twenty-four hours during the entire month. So that a woman with the aid of a physician

(1) 16: 346

(4) 24:25

(2) 16: 336

(3) 3:532

and a calendar must work out some sort of schedule to find out when the "safe period" is. Due to the inability of many women to figure accurately and due to the fact that the schedule may be upset by various factors, this method is less safe than many others approved by physicians. Moreover, it causes a natural spontaneous relationship between husband and wife to be put on a schedule which is regulated by a calendar. Since the objective is the same--to prevent conception--why use a less sure method?

Furthermore, there are a few extreme moralists who say that there should be no birth control problem because the only purpose of sex in marriage is procreation. Many authorities are quick to point out that if this were true the "sexual desire" would cease to exist the very instant the child bearing period was over. Such is not the case; it continues on indefinitely.

In addition, there is a small group who would withhold education concerning birth control for fear of increasing premarital sexual relations. It has already been acknowledged that some increase has been due to an increased knowledge of contraceptive methods. But here society has two values at stake--virginity and human life. It has to decide whether it is better to save the virginity of a few, or to preserve the lives of 10,000 women who die yearly from abortion. It has been stated before that from 700,000 to 1,000,000 abortions occur annually; 90 percent of them are performed on married women.¹

So that in the process of educating youth for marriage and

(1) 3:575

family living there is no necessity for withholding scientific information concerning birth control as it relates to marriage. As Himes writes "those who think they can suppress the people's anxious desire for intelligently guided education on this matter are merely trying to sweep back the tide with a broom. Birth control must be understood to be intelligently employed; it cannot be suppressed."¹

However, it should not be construed that by this discussion that the author is advocating an unlimited, indiscriminate use of birth control. It is not suggested as a means by which couples may shirk their natural responsibilities. It is advocated that with the aid of physicians and by clinics these situations warrant consideration--first, for those people who have reached the biological and social age for marriage, but for economic reasons would have to forego marriage for two or three years.

Secondly, it is advocated that birth control be substituted for abortion in cases where the health or life of the mother would be endangered in child-birth.

Third, it is suggested that it be used when one or both partners are suffering from some transmissible disease or that one or both have physical handicaps that may be transmitted to the offspring.

Fourth, for those who feel that the spacing of the children should be so planned that the parents may rear them according to a decent standard of living without having to resort to public relief.

(1) 16:337

The discussion in this chapter has had as its basic theme the importance of having a desirable philosophy toward marriage in general and the importance of having desirable attitudes toward many specific factors that pertain to marriage and family living.

APPENDIX I

COLLEGES WHICH FILLED OUT AND RETURNED QUESTIONNAIRES

GROUP I (The Family)

Name: Fisk University

Address: Nashville, Tenn.

Department: Sociology

Text book: None

Name: Howard University

Address: Washington, D.C.

Department: Sociology

Name: Knoxville College

Address: Knoxville, Tenn.

Department: Sociology

Textbook: "The Family" (author not listed)

Name: Philander-Smith College

Address: Little Rock, Arkansas

Dept: Libera

Textbook: "Personality and The Family" by Harte

Name: Prairie View College

Address: Hemstead, Texas

Dept: Sociology

Textbook: "The Family" by Ruth Cavan (1945 edition)

Name: Shaw University

Address: Raleigh, N. C.

Dept.:

Textbook: "New Horizons for the Family" by Anna Sait

Name: Wilberforce University

Address: Xenia, Ohio

Dept.: Sociology

Textbook:

GROUP II (Listed in the Catalogue as
"The Family" but Give instruction in marriage also.)

Name: Agricultural and Technical College

Address: Greensboro, North Carolina

Dept.: Home Economics

Textbook: "Marriage and the Family" by Foster

Name: Bluefield State College

Address: Bluefield, West Virginia

Dept: Home Economics

Textbook: "Marriage" by Graves

Name: Florida A. and M. College

Address: Tallahassee, Florida

Dept.: Sociology

Textbook: "The Family" by Burgess and Locke

Name: St. Augustine's College

Address: Raleigh, North Carolina

Dept.: Sociology

Textbook: "The American Family" by Groves

Name: Tuskegee Institute

Address: Tuskegee Institute, Ala.

Dept.: Sociology

Textbook: "Marriage and the Family" by Baber

GROUP III (Exact Title of Course

Marriage and The Family)

Name: Bennett College

Address: Greensboro, North Carolina

Dept.:

Textbook: Marriage" by Groves

Name: Bethune - Cookman College

Address: Daytona Beach, Florida

Dept.: Sociology

Textbook: Several References

Name: Hampton Institute

Address: Hampton, Virginia

Dept.: Home Economics and Sociology

Text book: "Marriage for Moderns" by Bowman

Name: Langston University

Address: Langston, Oklahoma

Dept.: Sociology

Textbook : "Marriage and the Family" by Becker & Hill

Name: North Carolina College

Address: Durham, North Carolina

Dept.: Sociology

Textbook:

GROUP IV - (Exact Title of Course "Marriage".

Name: Virginia State College

Address: Ettrick, Virginia

Dept.: Home Economics

Textbook: Several - Current literature, etc.

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